

cycle of having to raise taxes, cut spending, and borrow more and more and more to pay interest upon interest. Our productivity growth will remain stagnant; more of our workers will have to settle for low-paying jobs; and our economy will continue its anemic growth. America will decline as a world power.

Sometime early in the next century, we will have to confront in the fundamental truth that low productivity and slow economic growth have failed to generate enough goods and services to satisfy all of our demands. Working people will be required to pay an ever larger share of their earnings to support a growing retired population and to pay the exploding interest on the debt that the older generation accumulated. Eventually, working people will refuse to submit to the crushing burden forced upon them by their elders. They will vote for leaders who will slash entitlement programs, even on the truly needy, rather than raise taxes still further. Millions of elderly people who thought that they could count on their retirement benefits will find that the resources are not there to meet their needs. There will be a generational conflict pitting American against American, child against parent, in a way that our nation has not seen before.

#### WHAT HAPPENS IF WE INSTEAD BALANCE THE BUDGET?

We could, on the other hand, do the right thing; we could refuse to let our leaders continually borrow and spend and borrow and spend; insist that they stop wasting our money and our children's money on programs that do not work and on entitlement payments for the well-off who do not need them; insist that what spending is done is paid for now, out of current taxation. If we do this, our deficits will disappear; our debt will shrink; our interest payments will become more and more manageable; our businesses will invest; our economy will renew its rapid growth of earlier years; and more of our people will find employment in higher-paying jobs. Our society will continue to flourish, and the American dream will be restored to our children and to our children's children.

#### DO WE HAVE TO START NOW?

Yes. Every year we delay deficit elimination, the problem gets worse. And every year we muddle through with halfway measures, we slip deeper into debt. Even a smaller deficit adds to our mounting national debt and pushes up interest payments.

Some argue that the economy is headed into recession and that this is the wrong time to launch a serious deficit reduction campaign. The same voices were heard opposing deficit reduction in 1993, when the economy was recovering from a severe recession, and opposing a serious run at the deficit in 1994 because an election was approaching. There will always be excuses for postponing the tough choices required to balance the budget. But until we get control over our deficits and our debt, we will not control our economic destiny.

Mr. SIMON. Then, they outline their principles for the deficit elimination.

Those principles strike me as being eminently sound. It is of no small significance that they do not ask for a tax cut.

Why both political parties are so enamored of a tax cut when we have this huge deficit simply defies all logic.

I ask to have printed in the RECORD their principles of deficit elimination at this point.

The material follows:

#### WHAT ARE OUR PRINCIPLES FOR DEFICIT ELIMINATION?

From the experience of past deficit reduction attempts, the views of our members, and the economic needs of the country, we have derived the following principles for deficit elimination:

1. Balance the budget by the year 2002, and aim for a surplus thereafter.
2. Distribute short-term sacrifice fairly and equitably among Americans of all ages and income groups, except for the very poor.
3. Enact policy changes right away, but phase them in gradually to accomplish steady deficit reduction while minimizing short-term economic dislocations.
4. Cut defense spending prudently, according to a realistic assessment of the military capability needed to counter threats to our national security today and in the foreseeable future.
5. Control entitlement growth.
6. Contain mounting health care costs.
7. Keep revenue increases to a minimum, but if revenues must rise, the increase should come from energy, luxury, and alcohol and tobacco taxes.
8. Enforce deficit elimination with credible mechanisms, including a balanced budget amendment to the Constitution.
9. Avoid gimmicks. Use conservative economic projections.
10. Attract and deserve broad public support with a sound, realistic deficit elimination plan.

Mr. SIMON. Finally, I simply want to commend the Concord Coalition, again, for a very constructive effort. I believe that their program is more solid than the one adopted and, particularly if combined with a balanced budget constitutional amendment, could really move our Nation in the direction that we ought to go.●

#### TRIBUTE TO THE ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

● Mr. ABRAHAM. Mr. President, I rise today with great pleasure and honor to extend my heartfelt congratulations to the Antiochian Orthodox Christian Archdiocese of North America, and the Most Reverend Metropolitan Philip Saliba, primate, in celebration of their 42d Antiochian Archdiocese Convention. As one of the three Orthodox Christian members of the U.S. Senate, it is a privilege for me to highlight this wonderful convention on the floor of the U.S. Senate.

The convention, held from July 24 through July 30, 1995 in Atlanta, GA, marks a biennial effort to bring together the almost six million Antiochian Orthodox Christians from all over this Nation. This year's convention deserves special praise since it marks the 100-year anniversary of the Antiochian Christian Orthodox Archdiocese in North America. The convention is an opportunity for Orthodox Christians to come together as a community and to provide one another with spiritual guidance and support.

Over the years the Orthodox faith has been a source of enormous strength for those of us who worship in this church. The spirit of community evident in the faith provides strength to

its followers and serves as the foundation upon which a family can base its values.

I ask my colleagues to join me in saluting this extraordinary congregation and in extending to it our warmest congratulations.●

#### TRIBUTE TO THE ASSOCIATION FOR THE ADVANCEMENT OF THE BLIND AND RETARDED

● Mr. MOYNIHAN. Mr. President, I rise today to pay tribute to a most significant organization, the Association for the Advancement of the Blind and the Retarded [AABR].

Based in Jamaica, NY, the AABR is a private organization committed to enhancing the quality of life for our developmentally disabled citizens. For four decades they have been a leader in helping disabled individuals live a more fulfilling, dignified, and independent life. The AABR's professional and paraprofessional staff members are trained in the latest advances and methods of instruction for aiding adults and young adults with multiple handicaps.

Through the operation of intermediate care facilities and community residences, the AABR offers communal settings for young disabled adults to live, work and recreate together under the supervision of an expert staff. As well, the AABR operates day treatment centers, family services, recreation programs, a vacation retreat, and education programs throughout New York City. Their successes are truly inspirational.

AABR's significant accomplishments over the years have won the praise and support of the private sector. And on July 31 of this year the Metropolitan Club Managers Association [MCMA] of New York continues their support by hosting its 22d annual charity golf and tennis tournament and dinner dance to benefit AABR's handicapped youth. The encouragement and support provided by MCMA is indeed noteworthy and sets a glowing example for others to follow.

I ask my colleagues to join me in extending great good wishes for an enjoyable event and much continued success to AABR, MCMA, and all those involved in this most worthwhile cause.●

#### RICK URAY: FRIEND TO SOUTH CAROLINA BROADCASTERS

● Mr. HOLLINGS. Mr. President, let me take this opportunity to congratulate Prof. Richard Uray of the University of South Carolina College of Journalism and Mass Communication for being inducted last week into the South Carolina Broadcasting Association's Hall of Fame.

Rick's public induction signals what we've all known for a long time—that he is one of the most dedicated broadcasting professionals that South Carolina has ever had. We have known privately for years that he ranks up there

with the likes of John Rivers, Walter Brown, Henry Cauthen, Betty Roper, Joe Wilder, Bill Saunders, and Dick Laughridge, among others. Now, everyone in the State will know.

Rick Uray has been teaching and influencing the lives of broadcasters for more than 40 years. After receiving degrees from Kent State University and the University of Houston, he came to South Carolina during the year in which I was first elected to the Senate. That year, 1966, he became the chairman of the broadcasting sequence at the USC College of Journalism and began teaching the art of broadcasting to hundreds of South Carolina's best students. Also in 1966, Rick started a 30-year link with the South Carolina Broadcasting Association when he became the organization's executive manager.

Mr. President, as the leader of the SCBA, Rick Uray has been a testament to true professionalism. His calm dedication and energy made him a model for two generations of broadcasters. And while he'll retire from the university and SCBA at the end of the year, he'll leave a legacy that any college freshman should be proud to emulate.

Mr. President, I appreciate this opportunity to recognize the warmth, energy and lifelong commitment of Dr. Richard Uray. He is a true friend to South Carolina's broadcasting community. Let us wish him a happy retirement and many more years to come.●

#### HONORING THE 100TH BIRTHDAY OF FRANCES WILHELMINE GODEJOHN

● Mr. ASHCROFT. Mr. President, today I am pleased to honor a woman who has distinguished herself in her lifetime. Frances Wilhelmine Godejohn will celebrate her 100th birthday on July 26. Born and raised in St. Louis, MO, she comes from a colorful heritage and represents a wonderful example of someone who worked long and hard to support herself, living a life of honesty and probity. She is a devout Christian.

Frances Wilhelmine Godejohn was born in St. Louis, MO, on July 26, 1895. Her father, William Mathias Godejohn, was born in Washington, MO, in 1859. Prior to settling in St. Louis, he worked on a railroad construction project in New Mexico where he was shot by Indians, visited Yellowstone before it became a national park, and homesteaded in Montana. Her mother, Mary Elise Dallmeyer, was born in Gasconade County, MO. Both William and Mary's fathers were born in Germany.

Frances Godejohn completed the eighth grade in 1909, then went to Rubicam Business School, where she graduated in 1911. She began a career as a legal secretary that lasted until her retirement in 1972. Primarily, she worked for William H. Allen, first when he was an attorney, then when he served as a judge on the St. Louis Court of Appeals from 1915 to 1927, then

again when he was a lawyer until his death in 1952.

Frances Godejohn worked in the corporate headquarters for Pevely Dairy from 1952 to 1960, when she formally retired. Not content in retirement, she resumed work as a legal secretary, first for David Campbell, until he died, and then for Edmund Albrecht. She finally retired in 1972, after breaking her leg while getting off the bus on her way to work.

Still spry and alert, Frances Godejohn regularly attends the Presbyterian Church, reads, follows the St. Louis Cardinals, corresponds with her many relatives and is a source of inspiration to all who know her.●

#### THE FORGOTTEN GENOCIDE

● Mr. SIMON. Mr. President, recently, I was pleased to note an article in the magazine, the Jerusalem Report, a magazine whose quality of reporting I have come to appreciate. The article concerns the Armenian genocide.

Titled "The Forgotten Genocide," the article deals not only with the genocide but the delicate matter of relations between Israel and Turkey.

It is a frank but sensitive discussion of the problems that have been faced by a people who, in many ways, had an experience similar to the Jewish experience.

I am pleased The Jerusalem Report has published this article by Yossi Klein Halevi, and I hope it is the first of many steps to bring about a closer relationship between Israel and Armenia. I also add the strong hope that the relationship between Armenia and Turkey can improve because both countries can benefit from that improvement.

I ask that the article be printed in the RECORD.

The article follows:

#### THE FORGOTTEN GENOCIDE (By Yossi Klein Halevi)

Every night at 10 o'clock, the massive iron doors of the walled Armenian compound in Jerusalem's Old City are shut. Any of the compound's 1,000 residents who plan to return home from the outside world past that time must get permission from the priest on duty. The nightly ritual of self-incarceration is in deference to the monastery, located in the midst of the compound's maze of low arched passageways and stone apartments with barred windows.

Yet the seclusion is also symbolically appropriate: Jerusalem's Armenians are consecrated to historical memory, sealed off in a hidden wound. Every year, on April 24—the date commemorating the systematic Turkish slaughter in 1915 of 1.5 million Armenians, over a third of the total Armenian nation, many of them drowned, beheaded, or starved on desert death marches—the trauma is publicly released, only to disappear again behind the compound's iron doors.

The genocide remains the emotional centerpoint of the "Armenian village," as residents call the compound. In its combined elementary and high school hang photos of 1915: Turkish soldiers posing beside severed heads, starving children with swollen stomachs. On another wall are drawings of ancient Armenian warriors slashing enemies,

the compensatory fantasies of a defeated people.

While elders invoke the trauma with more visible passion, young people seem no less possessed. "There is a sadness with me always," says George Kavorkian, a Hebrew University economics student.

In a large room with vaulted ceilings and walls stained by dampness, 89-year-old Sarkis Vartanian assembles old-fashioned pieces of metal type, from which he prints Armenian-language calendars on a hand press. Vartanian is one of Jerusalem's last survivors of the genocide. Though the community has a modern press, it continues to maintain his archaic shop, so that he can remain productive.

Vartanian tells his story without visible emotion. In 1915, he was living in a Greek-sponsored orphanage in eastern Turkey. Police would come every day and ask who among the children wanted to go for a boat ride. Vartanian noticed that none of those who'd gone ever returned. One day, strolling on the beach, he saw bodies. He fled the country, and made his way with a relative to Jerusalem, joining its centuries-old Armenian community.

When he finishes speaking of 1915, he relates some humorous details of his life, a man seemingly at peace with his past. But suddenly, without warning, he begins to sob. For minutes he stands bent with grief. Then, just as abruptly, he turns to the dusty boxes of black metal letters and carefully assembles a line of type.

Even more than grief, Armenians today are driven by grievance: outrage at Turkey's refusal to admit its crime, let alone offer compensation. Though there has been some international recognition of the genocide, a vigorous Turkish public-relations campaign claiming the genocide is a myth has created doubts. The Turks insist that the numbers of Armenian dead have been exaggerated, that no organized slaughter occurred, and that those who did die perished from wartime hardships—the very arguments used by Holocaust "revisionists," notes Dr. Ya'ir Oron, author of a just-published book tracing Israeli attitudes to the Armenian genocide.

Perhaps the most forceful rebuttal to Turkish denial came from the former U.S. ambassador to Turkey, Henry Morgenthau, an eyewitness to the massacres, who wrote in 1917: "The whole history of the human race contains no such horrible episode as this." Despite the overwhelming number of similar eyewitness testimonies, the Armenians must continually prove that their mourning is justified.

Many of Israel's 4,000 Armenians—who live in Haifa and Jaffa as well as in parts of the Old City's Armenian Quarter just outside the monastery compound—feel an almost pathetic gratitude to those Jews who acknowledge them as fellow sufferers. One afternoon, George Hintlian, an Armenian cultural historian, took me to the obelisk memorial in Mt. Zion's Armenian cemetery. I laid a small stone on the memorial, the Jewish sign of respect for the dead. "Thank you," said Hintlian with emotion, as though I'd performed some unusual act of kindness.

While historians attribute the genocide to Turkish fears of Armenian secession from the Ottoman empire, Armenians themselves say the Turks were jealous of their commercial and intellectual success. We're just like the Jews, they say. Indeed, Armenians see the Jewish experience as a natural context for their own self-understanding. They envy the recognition our suffering has earned; they even envy us for having been killed by Germans who, unlike Turks, have at least admitted their crimes and offered compensation.

Like the Jews, say Armenians, they too are a people whose national identity is bound